

ANIMADVERSIONS

Upon a Paper, Entitled, The

SPEECH

OF THE LATE

Lord RUSSEL, &c.

THE words of Dying Persons are apt to give the deepest impressions upon the Minds of the Living; and though possibly there is no point in which I am more tender, than in treading upon the memory of such, who are out of the capacity of making their own Defence; yet resolving to comport my self with all decency, which I would do if the person were living, I think it a necessary duty to endeavour to hinder the spreading of that Contagion, which has proved so fatal to the pretended Author of this Speech, and I fear will prove so to others, if they be not charitably undeceived; and truly, if the Dissenters, who do so readily swallow down all that is said in that Paper, as if the supposed Author were a Martyr, and the words as true as Gospel, do not open their Eyes to see the wondrous Contradictions, which Providence has so visibly opposed to those Insinuations, my fears for them are extraordinary, that they are hardened to their own destruction; and let them be never so angry, I will do all I can to prevent the mischief they will certainly pull upon their own heads, whilst they prepare it for others.

Joab I confess I have the utmost difficulty to believe this Speech to be the Lord Russell's, and cannot but suspect the finger of *Joh* to be in it; and my reason is, because there is so much Panegyrick, as is not at all consistent, either with the modesty or humility of a Person born of worthy good Parents, and who has had the advantages of a Religious Education, as it is there expressed, for he could not then miss of the Divine Precept of the wisest of mere mortal Men, *Let another Man praise thee, and not thine own Lips*. The office of making Inventories, of the Virtues as well as Goods of the deceased, and the care of embalming their Memories as well as Bodies, has ever been committed to the discretion of their Friends, who may without Vanity or Ostentation say those things, which would no ways become themselves. And since that unfortunate Lord tells us, He could never consent to do a base thing, I think it is a service to vindicate him from the most indecent and object of all Follies, the blazoning himself, and proclaiming his own Praises, which is at the least one third part of that sheet of Paper.

But to let pass the Panegyricks as the most innocent, though not most wise, I shall only give them this Remark: That whoever was the Penman of that Paper, has not done it without a most injurious design, of insinuating into the heads of the intoxicated Rabble such a Poyson as may turn them round, since the natural and easie inference from thence is, That this Gentleman being a person of those Excellencies, and

innocent as he avers of the Crimes for which he dies, the Loss is the greater, his Case the harder, and the Injustice done him so much the worse. And we are not unacquainted how far ill Men carry on their Reflections, to the disparagement of the Justice both of God and Man, and to run the wild *Admire* into the utmost Frenzies of Extravagance against, and detestation of the Government and their Governors.

I shall not insist upon some Expressions, which seem next to Equivocation, as, *his living and dying of the Reformed Religion, a true and sincere Protestant, and in the Communion of the Church of England*, and many such-like; words so ambiguous, that all the several Sects will pretend to an interest in him; and though the scandal of suffering for High-Treason be not very reputable for any sort of Men, yet I am glad for the sake of the Loyal Church of England, that he does not say he is of the Reformed Church of England as by Law established, which teaches all her true Children not only not to conspire or act Treason upon any pretence whatsoever, but not so much as to Curse the King in a thought in their safest Retirement from discovery or danger, even in their Bed-chamber.

That which I would chiefly lay my stress upon, is the obviating some things which are of malicious and dangerous consequence; not only to the Government, but to the Dissenters from it, who, I fear, may for want of his giving Glory to God as he ought, become more obstinate, in persisting in the Belief of their mistakes, which, without Repentance, will certainly prove fatal to them possibly in this World, but certainly in the next.

And first I observe that the great scope and drift of the Speech is to persuade foolish people that they are in the utmost danger of Popery, as particularly P. 2. *I did believe and do still* (saith he) *that Popery is breaking in upon the Nation*. This very Topique has already cost this Nation 40 Millions of Treasure, and 100000 lives, and one which was more valuable than them all, that of our late Martyred Sovereign King CHARLES the first, for whose innocent blood, I fear divine Vengeance is now calling the Dissenters to an account, and making inquisition for blood. With this fear of Popery it is that the people have been so far misled, as to give the late Conspirators hopes to be assisted by them, even by the confession of this Speech to *undo us all*, to Murder the best and most Gracious of Princes, and subvert the estate of all Governments. And now let all the world judge who knows best, or is most likely to prevent the breaking in of Popery, the King, who upon all occasions has condescended so far as to bow to his people, that he will do all that lies in his power to keep out Popery, or my Lord Russell's Speech, which affirms to the contrary; it is not only good manners to believe the King, who is as an Angel of God, rather than all the malicious Speeches of men to the contrary, but I do aver, that whoever gives credit to this Calumny, against the Kings avowed Declaration, the known rule and practice of the Law to suppress Popery, is not only an uncharitable and ill Christian, but a most disloyal Subject, since it is notorious, that this old Shaftsbury's cloak of Popery, is the very mantle of Rebellion.

The next thing is the innocence of this Gentleman, which is very positively avowed in the spoken Speech, where 'tis said, *in the words of a dying man, I profess I know of no Plot either against the Kings life or the Government*. What I know of no Plot? I profess it is boldly said, and I doubt not but will be readily believed by the whole Party. But it were well for them if it had been as plainly proved, and truly had the Speech stopt here without the following comment upon the Text, it would have been some difficulty to have expounded it, and others may do what they please, but I cannot chuse but attribute the Printing and industrious dispersing of this Speech to a superiour hand, which has appeared so marvellously visible in the discovery of this hellish Treason. What so many discourses as are confessed, of the feasibility of seizing the Kings Guards, p. 3. my Lord exclaiming against it, and asking if the thing succeeded what must be done next, &c. the Duke of Monmouth tells him, my Lord Shaftsbury and some hot men would undo us all, and asks him at another time, *Did you ever hear such a horrid thing?* and yet to say he dyes innocent, or knows of no Plot against the King's life or Government. I protest I stand amazed at the contradiction; for the Evasions are too silly and thin, to think that the horrid thing was only killing the Guards, or that which would undo us all, was some disorderly thing or other which the hot men would do,

If great care were not taken. Alas! that any man should be so weak himself as to think to impose upon others such foolish inconsistencies. No certainly the horrid thing, such as was never heard of, that would undo us all, must be Crimes of another nature than this palliating Speech insinuates, and can be of no other import than Treasons of the blackest complexion. And after the knowledge of such things, to say a man knows no Plot, and that he dyes innocent, cannot be said unless Plotting and knowing of it be no Treason, and that the same person may be the greatest Criminal, and the most innocent at the same time.

I would fain be Answered one Question: And that is, What should this discourse about seizing the Guards be so often debated, and to what purpose can it be supposed to be done? He must be stupid that does not see it carry Treason in the face of it; either in Seizing or Assassinating the Kings Person, or both successively, but still the knowing of this must be misprision of Treason. It was well my Lords Council knew better things, when they advised him not to confess matter of Fact plainly; for if he had confessed as much as this Speech does, he would have saved the Witnesses a labour, and the ease and willing Jury, as the Speech calls them, would not have had occasion to withdraw from the Bar for their Verdict: The Law says, there are no accessaries but all are principals in Treasons. He confesses, *he was pressed with this, that he was acquainted with these heats and ill designs and did not discover them*, page 3. and infers *this is but misprision of Treason at most*; but his Lawyers knew better; and though it can do him no service, yet because it may do others who think not revealing Treason no Crime, or that the bare discouraging it is for little a thing, I will give the opinion of one of the Oracles of their Party Mr. *St. Johns* in his Argument concerning the attainder of the E. of *Strafford*, as I find it in *Dr. Nelsons* 2d Vol. of Collections published the other day, folio 116. where he proves, that bare Machination to raise War, is Treason: He gives several instances, and one most remarkable as follows. In the 3d year of King *Henry IV.*, one *Balsal* coming from *London*, found one *Bernard* at plough in the Parish of *Osley* in the County of *Hertford*: *Bernard* asked *Balsal*, What news? he told him, that the news was, that *Richard II.* was alive in *Scotland* (which was false for he was dead) and that by *Midsummer* next, he would come into *England*: *Bernard* asked him, What were best to be done? *Balsal* Answered, get men and go to King *Richard*. In *Michaelmas* Term, in the 3d. year of *Hen. 4th.* in the Kings Bench, Rot. 4. This advice adjudged Treason.

One Story in *Q. Eliz.* time practised to Levy War, nothing done in pursuance of a practise, the intent adjudged Treason, and he Executed upon it, even before the Act of the XIII. *Eliz.* which made intention Treason during Her Life: For this Case was adjudged in *Hillary* Term, the Parliament begun not 'till the April following.

Now let us infer, if Seizing the Kings Guards and making them Prisoners, which cannot be done without Arms, be Levying War, and Levying War be Treason, and the debating this matter be also Treason, and there can be no accessaries but all Principals in Treason, and my *L. Russel* was at many of these debates, and acquainted with these ill designs, What becomes of his innocence? most assuredly in the sight of God and Man he is Guilty.

Nor is he so innocent neither in that commonly call'd Gentile Quality, which he seems next to his pretended innocence so much to value himself upon, that, he saith, *he hopes no body will imagine that so mean a thought should enter into me as to go about to save my self, by accusing others*. It seems he could then, if he had not thought it base and mean; but truly if he had too much gallantry to save his Body, he ought to have had enough Religion to save his Soul. And I tremble to think that some persons, who should have done otherwise, have dealt so unfaithfully with him, as to let him dye glorying, and impenitent of two most horrible sins.

For first, here is a most manifest Perjury, which by this not accusing all he knew guilty of these heats and ill designs, he stands manifestly in *Articulo Mortis*, convicted of, by his own Confession. For as a Member of the Commons House, how often, as well as in other capacities, he hath sworn by the Omnipotent God, upon the Holy Evangelists, the Oath of Allegiance, of 3 *Jac.* To do his best endeavour to disclose and make known to His Majesty his Heirs and Successors, all Treasons, and Traite-

rous Conspiracies, which he shall know or hear of to be against him or any of them: And yet out of a piece of Gallantry, it is too mean a thing to accuse others. So brave a thing it is to break the Oath of God, and without infinite Mercy, to leap headlong into Damnation, and excuse it as a piece of Bravery. O! wretched Conductors of this poor Gentlemans Soul, to let him pass into Eternity with that dreadful Imprecation annexed to this Oath, of ~~So help me God~~, unthought of and unrepented of! *There were some things said at Shepheards by some*, the Speech tells us, *with more heat than Judgment*. These things ought, by the force of this Oath, to have been revealed, upon the, no less, danger than renouncing all help from God, and all hopes of happiness, and it will be a poor plea for a shivering soul before the dreadful Tribunal of infinite Justice, to say as the Speech does, *that he did then sufficiently disapprove them*; when he was under the indispensable obligation of a most solemn and sacred Oath, and of the forfeiture of mercy and Heaven bound to disclose and reveal them to the King.

Nor is it a little sin, whatever men may think, not to give Glory to God, by a public acknowledgment and repentance for that Guilt and those Crimes, for which his justice has brought any person to such publique and exemplary punishment. For besides the injustice which is done to the Righteous Judge of all men, in not vindicating his Glory by a clear and ingenuous confession; it hath this dangerous influence upon others, that thereby they are hardened in their impenitency, and even after death a person may become criminal and accessory to all the ill and dangerous consequences which may be the effects of this suppressing of truth.

I pray God some people be not sensible of this, to their utter Ruins: For I cannot without strange apprehensions see the people swallow this deadly draught of Poyson, and endeavour to stifle the most horrid and barbarous Conspiracy, the most clearly proved, and most miraculously both detected and disappointed, that any Age or Story can parallel. A Conspiracy which would have laid these Nations weltering in Blood, and would have made our Posterity the most absolute Slaves to Tyranny and Usurpation of any in the Christian World. And it amazes me to hear people talk, That what these Conspirators did, was only for preservation of the *Protestant Religion*, and not against the King's Life, when the Sun is not more clear than this discovery, that nothing could so entirely have ruined the Government and the Reformed Religion as this Conspiracy, had it taken effect, was designed to have done.

There are a Thousand other things might be said, and very necessarily, but I thought it more proper, though with too swift a hand, to do something towards the stemming of the Tide, than to let it overrun all the Banks for want of a little early care to stop the first breaches, and I doubt not but some others will give this Speech a more deliberate Answer, than can be expected from these hasty lines, which are the effect of a perfect duty and Loyalty to my King, zeal to the Glory of God, and the good of all my fellow Subjects, excuses I hope sufficient to procure a Pardon for a Paper writ, it may be, with more affection than any other Ingredients which might have rendered the composition proportionate and exact.

God preserve his sacred Majesties person, the whole Royal Family, the Government, our Religion, Lives, Laws, and Liberties, from the Conspiracies of such men as think Treason Innocence, and concealing it a Glory, and may all the yet secret Machinations of wicked *Achitophels* and Rebellious *Abshaloms* be for ever defeated and discovered.

L O N D O N,

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